

THE Converted Catholic.

EDITED BY FATHER O'CONNOR.

When thou art converted, strengthen thy brethren.—Luke xxii., 32.

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to Evangelical Christianity.

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CONTENTS.	PAGE.
CONVERTS FROM ROME, - -	324
The Pope's Soliloquy, - -	327
THE CONVERTED CATHOLIC for Roman	
Catholics, - - -	329
Mary's Relation to Jesus, - -	330
Cardinal Newman's Hair, - -	330
No Purgatory for Dr. McGlynn's	
Followers, - - -	331
The Church Clerk Saved, - -	335
Doctor Dollinger's Posthumous Remains, 337	
The Spanish Inquisition, - -	340
Conference For Bible Study, - -	341
Boycotting a Physician, - -	341
A Symposium on the School Question,	342
Was the Apostle Peter Ever at Rome? .345	
Tammany Hall, - - -	348
Father O'Connor's Letters to Cardinal	
Gibbons, - - -	349
CHRIST'S MISSION, - - -	352

EDITORIAL NOTES.

IN THE EPISTLE TO THE HEBREWS
IV: 9, we read: "There remaineth
therefore a rest for the people of God."
The Roman Catholic Church has set
apart this month of November for the
souls in purgatory, that is, the priests
will offer masses for the souls in pur-
gatory if the relatives of the deceased
will pay for them. That Church as-
sumes that the dead Romanists are not
the people of God, because there is no
rest in purgatory, and our text for this
month says there is a rest for the
people of God. Who are the people
of God? All who believe that the
Creator of the universe, the sovereign
Lord and God, the Almighty Father,
has created us to His own image and
likeness, and that He sent His Son
Jesus Christ into the world to save us,
—all who thus believe and repent of
their sins are the people of God. It
is not necessary in this connection
to enter into details about the "Church"
to which we should belong. When
we know that we are God's children
we shall find the place where God
wants us to worship Him in company
with others of like faith.

IT WILL BE SEEN BY THE REPORT OF Father McGlynn's discourse this month that he accepts the view of the present life and the future which is common to all Christians. But the significance of Dr. McGlynn's address rests upon the fact that he was addressing Catholics—mostly his old parishioners who have clung to him—and that in his eulogy of Dr. Malone he never once referred to purgatory or any distinctive Roman doctrine regarding the dead. He says of Dr. Malone, "He has gone up higher." Not by grace or favor of priests or popes who could give him sacraments, but because he believed in God, the Almighty Father, and trusted in His mercy through the Lord Jesus Christ.

THERE IS NOTHING DIRECTLY AGAINST the Roman Catholic Church or its doctrines in this discourse of Father McGlynn, but we publish it as an expression of what he and his followers believe—so diametrically opposed to the Roman Catholic doctrine regarding the future state. A Roman Catholic priest could not possibly speak of the dead without referring to purgatory, the place where the soul goes after death before it can go "up higher." And every priest by his masses and prayers could help the poor dead soul on its "higher" way if the living friends would pay for the work in advance. This discourse of Father McGlynn's will have a good effect upon our Roman Catholic friends.

THE ONLY FUTURE STATE THE SCRIPTURES tell us of is rest and happiness for those who believe in the Lord Jesus Christ as the Son of God who came into the world to save sinners, and every human being who believes

in Him shall obtain this rest and peace. The Roman Catholic theologians who muddle and fuddle about this matter do not know what they are talking about. Our Catholic friends ought to know that those theologians, those popes, bishops, priests and monks do not know any more about the future than the rest of humanity. They are only men who at best dive into the "wells of wisdom" of other men who lived before them and who had no more knowledge of the counsels of God than we have. Let our Catholic friends think out this for themselves and not be the slaves of the priests and they will be surprised and delighted at the new impetus that will be given to their lives.

THE IDEA IN THE MIND OF EVERY Roman Catholic is that if he believes in the priest and his power to forgive sin he will come out all right. We speak advisedly of this because we have heard the confessions of 50,000 people while officiating as a priest of the Roman Catholic Church. What they told us is forgotten long ago. Except in a few cases there was nothing more than is common to our bad human nature. Roman Catholic sins are no worse than other sins by which the law of God is violated. But the mischief comes in when the Catholic imagines that his sins can be forgiven by the priest, whereas the rest of humanity knows that forgiveness, grace and mercy come from God alone. It is a singular thing that people will not think of this. Almighty God is our good Father; how shall we, saints and sinners, rich and poor, learned and unlearned, white and black—every one—how shall we come into our Father's

presence? That is the question which shall be answered by all of us. While learning it all human beings ought to trust God rather than man. In this most important matter, the salvation of souls, it is not safe to lean upon any human agency—God alone can bring us to himself.

THE CASE OF THE POOR ITALIAN PRIEST referred to in the "Letter to Cardinal Gibbons" this month is one of many that has occurred in our experience. It is painful to us to refer to such cases, but as Mr. Gibbon says in his quotation from John Wesley's journal, the worthy men of "unblemished character" who leave the Roman Catholic Church should not be allowed to starve while seeking a purer faith. This is a delicate subject for one who has been a priest to refer to, but so many priests are leaving the Church of Rome nowadays that the question what to do with them or for them is one of importance.

AT THE GERMAN CATHOLIC CONGRESS held recently in Pittsburgh, Pa., the Rev. Dr. Buecheler said in a sermon that Roman Catholics had no use for the public schools. That is the sentiment of every Roman Catholic priest who is ambitious for place and power. The worthy men in the priesthood, like the majority of the people, would rather the children should go to the public schools and become like other Americans. Those priests who denounce the public schools should not allow their young women to become teachers in those schools. Boards of Education all over the country should ask the Roman Catholic teachers whether they believe in the priestly denunciation of the public schools.

THE ITALIAN GOVERNMENT IS CRIPPLING the Papal power in every direction. The "Official Gazette" of Rome has published the decree directing the General Direction of the Taxes in Italy to take possession of the property of the Roman confraternities, congregations and other religious bodies, and to put the property into the hands of a Government administration. It is ordered, too, that the churches belonging to the various ecclesiastical bodies are to be closed and held at the disposition of the Government.

WHAT IS GENERALLY KNOWN AS THE Land League in America has arrived at the stage of dissolution. Our old schoolmate, Rev. Charles O'Reilly, D. D., who was treasurer of the League for many years, has resigned, and at the same time he was compelled to vacate St. Patrick's Church, Detroit, Michigan, of which he was pastor. He goes to Rome for a prolonged stay. We hope his eyes will be opened there to the false teachings of the Pope's Church, and that his fine mind and good heart will find rest and peace in the sweet Gospel of the Son of God. He is out of favor with the Irish politicians and the Papal authorities for whom he labored so many years. If he had known how to serve God and preach the good tidings of salvation during that time his own soul would be satisfied and his ministry would be a blessing to the people.

IT IS WITH PLEASURE WE ANNOUNCE that Rev. Newton Wray's admirable treatise on "Fun and Finance" has a large sale. It is one of the best things issued from the press this year on Church finances. We have some copies on hand which we wish to circulate.

 CONVERTS FROM ROME.

THE great Methodist paper of Boston, *Zion's Herald*, said recently: "Rev. S. McGerald, the able and very successful editor of the Buffalo *Christian Advocate*, is a converted Roman Catholic, and therefore takes a lively and especially intelligent interest in the conflict with Romanism in this land."

We hope Dr. McGerald will also become interested in the conversion of his former friends. By the light of God's truth he found that Romanism was not the religion of Christ which would satisfy his soul. In the same way a great many Catholics in this country are to-day seeking the light. They should be encouraged to come out and confess Christ, even though the consequences may be very serious to them at first.

Rev. Thomas Hanlon, D. D., president of Pennington (Methodist) Seminary, New Jersey, is also a converted Catholic, and a man of mark as a preacher and educator. All the members of his family have been converted also from Romanism and are members of the Methodist Episcopal Church.

There is no more honored and revered member of the Baltimore Conference of the Methodist Episcopal Church than Rev. J. Lanahan, D. D., who every year is elected manager of the Methodist Book Concern in that city. He is another converted Catholic who has attained distinction. Several years ago he was one of the managers of the great Methodist publishing house in New York. His brother is one of the leading Roman Catholic citizens of Baltimore.

We could fill several issues of THE CONVERTED CATHOLIC with the names of converts from Rome who have become Methodists. There would be more of them but for the persecutions so many of them have to undergo, as in the following case:

The Baltimore *Methodist*, October 2, 1890, says there is a great revival of religion in progress in Fayette Street Methodist Church in that city. "There has been a large number of conversions, and penitents fill the altar almost every night. Among the converts is a youth who is the son and in part support of a poor widow. He was employed by a Roman Catholic, who summarily dismissed him when he learned he had joined the Methodists. He took it like a hero."

On every hand converts from Rome have to suffer for their faith in Christ, but they do not retaliate by "boycotting" their former associates; rather will they invite them into the larger liberty of the children of God. At the same time our Roman Catholic friends should ask themselves what would be their condition if Protestants should "boycott" and dismiss them for being Romanists. They would not bear it like heroes.

The following letter from the converted Catholic youth whom we placed in Mr. Moody's school for boys last August will be read with interest:

MOUNT HERMON SCHOOL, }
 FRANKLIN Co., MASS., Sept. 29, 1890. }
 REV. JAMES A. O'CONNOR :

DEAR FRIEND:—It is now a month since school opened, and I like this school very much. My studies are

reading, grammar, geography and arithmetic, and I am going to take up United States History. There are two other converted Catholics here besides myself. One of them became a Christian through attending the meetings of the Y. M. C. A., and had to leave his home because he left the Roman Catholic Church.

Mr. Moody has visited the school twice every week since it opened and has given us some wonderful addresses. I feel more and more thankful to God each day that He through you has opened the way for me to improve my education and become better prepared to do some service for Him. I am in good health and getting along well so far in my studies. My work is on the farm for three hours and a half each day. I think it does me good to work out in the open air. Please send me *THE CONVERTED CATHOLIC*. It always does me good to read of others being led from Romanism to the knowledge of the truth as it is in Jesus.

Hoping that God is blessing you in your good work for him, I remain,

Yours most sincerely,

WILLIAM WALDRON.

A few months ago a gentleman wrote for copies of *THE CONVERTED CATHOLIC* for distribution among his Roman Catholic neighbors. Though a stranger to us we sent him a large package. He made good use of them and writes for more, and incidentally tells us that he is a converted Catholic. The following is his letter:

—, October 13, 1890.

DEAR FRIEND:—I should have written to you before now to thank you for the back numbers of the magazine you so kindly sent me for distribution

among my Roman Catholic neighbors.

This place is filled with Irish American Catholics who read your magazine, especially the articles relating to Father McGlynn. I am an Irish American myself, forty years of age, but have not been a Roman Catholic for twenty years. If you have any back numbers relating to Father McGlynn's case they would be eagerly read by the Catholics around here. Any magazines you send me for distribution shall be placed where they will do the most good, and I know they will produce the best results. If you could send me also the bound volumes I would use them to good purpose. I wish to work up thoroughly this place this winter. One of my neighbors has a brother who is a priest and he likes to read the copies of the magazine I give him. I have lived here fourteen years and am on the best terms with all the Roman Catholics.

Hoping to receive a favorable answer, I beg to remain,

Your friend, J. H. C.

We shall send another package of magazines and a set of the bound volumes to this zealous brother. Applications for copies for free distribution in Roman Catholic communities are increasing every month. Last month we sent a missionary 200 copies for distribution in New Mexico and the great West. This work requires co-operation, and we shall be glad to share the privilege with our friends who desire to circulate such literature among Roman Catholics.

—, September 26, 1890.

DEAR BROTHER:—We have many Roman Catholics here, and I am circulating *THE CONVERTED CATHOLIC*

among them. I have been a subscriber for five years and I have distributed every copy I received, besides the extra ones you sent me. All have been read as far as I know; at least I know of two copies only that have been burned by Roman Catholics. At our local hurch, where revival meetings are being held, among those who arose and asked for the prayers of the Christian people present was a Roman Catholic lady. I send you a list of names, all Catholics, to whom you will please send the magazine for four months. Yours in Christ, M. E. S.

It is reported that the entire Catholic congregation of Mount Organo, near Mergozzo, in Italy, has been converted to Lutheranism. About 120 persons have made a confession of faith in the Old Catholic church.

CONVERTED ENGLISH PRIESTS.

In the last issue of THE CONVERTED CATHOLIC we referred to the many English priests who had left the Church of Rome in recent years, and we expressed the hope that the *London Christian* and the *English Churchman* and other evangelical papers would pay more attention to the great exodus from Rome that is going on in England as well as in America. During the last seven years we have published the names of a great many English priests who renounced Rome. This month we are enabled to add to the list, and we congratulate the *English Churchman* on its wisdom in selecting such interesting items of religious news. That paper in its issue of October 2, 1890, copies the following letter from Mr. P. Baron Phillips to the *London Echo*:

"It may interest your readers to

know that in the last few years a goodly number of Roman clergy have abandoned the errors of modern Romanism for the liberty of the Church of England. The following are the names of those now admitted to the Anglican priesthood: (1) Anton Leopold Becker, now licensed priest in the diocese of Norwich and assistant master of Ipswich Grammar School; (2) Michael Angelo Camilleri, now vicar of Lyfro; (3) John Cross; (4) Edward Giamini Edwards, now rector of Llandwake; (5) John Francis Joseph Grandjean; (6) Francis Hogan; (7) Peter Septimus Leonini, now assistant curate of Stockerton; (8) John Bernard McGovern, now assistant curate of All Saints', Chorlton-on-Medlock; (9) Donald Andrew MacKay; (10) Francis Moverley, general license from the Archbishop of Canterbury; (11) Francis Felix Mazuchelli, now vicar of Felmersham; (12) Jeremiah Percy Neville, assistant curate of St. Michael, Southwark; (13) Thaddeus O'Callaghan; (14) Patrick Phelan, in charge of St. John's, Carts-dyke; (15) Constant Prospere Marie Poirier, now curate of St. Pierre, Guernsey; (16) John Schulte; (17) Louis Napoleon Seichan, now assistant curate of St. Peter, Guernsey; (18) Charles F. Godbow Turner, now assistant curate of Thurgaston; (19) Jules Xavier Willerman; (20) Genna Vicenzio, now curate of St. John, Clerkenwell; (21) William Ernest Youngman, now assistant curate of All Saints', Ryde, Isle of Wight. In addition to these names the secessions from Rome of one of Lord Bute's chaplains, and the Rev. Ernest Maitland, Roman Catholic chaplain of the Mangleton Workhouse, have very recently been announced."

THE POPE'S SOLILOQUY.

THOUGH dwelling in the Vatican the Pope is not a happy man. One of the chief causes of his unhappiness is the rebellion of his faithful Irish subjects against his rescript regarding the plan of campaign. He told them in a formal, infallible document that they must pay the landlords the rents for farms agreed upon. They refused to pay and flouted his infallible rescript. Pondering on the subject in the privacy of his chamber one night recently his thoughts found utterance in the following words:

"Am I not infallible? Did not the Vatican Council, presided over by my predecessor Pius IX., in the year of our Lord 1870, declare that every human being who did not believe the Pope of Rome to be infallible should be damned? That included not only the good Pius himself, who made me a Cardinal, but every Pope that ruled the Church, and myself and my successors—if I should have any. Of course I shall have successors. But in case I shouldn't—as nothing, except death, is certain in this world—then infallibility would cease to be. Let me see in the 'Acts and Decrees of the Vatican Council,' of which I was a member as Cardinal and Archbishop of Perugia, what is said regarding infallibility. It will refresh my memory of those days when we debated the question, and will help me to quell this troublesome Irish rebellion. Why don't those Irish obey my rescript commanding them to pay their rents? Am I not their holy father who alone can open the gates of heaven for them, who can excommunicate and curse them down to the lowest regions? Why will they not obey my infallible voice when I speak to them

in a solemn rescript addressed to all the bishops of Ireland? Perhaps they think I am infallible only in those things that please them and suit their interests.

"Well, here is the book of decrees of the Council published under the supervision of my predecessor here in Rome in 1872, page 172. It is as formal as anything that ever was declared to be believed under penalty of damnation, and those Irish will be damned if they do not believe it. I read it in its Church Latin text as follows:

DECRETUM INFALLIBILITATIS.

Itaque Nos traditioni a fidei Christianae exordio perceptae fideliter inherendo ad Dei Salvatoris nostri gloriam, religionis Catholicae exaltationem et Christianorum populorum salutem, sacro approbante Concilio, docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex Cathedra loquitur, id est, cum omnium Christianorum Pastoris et Doctoris munere fungens, pro supreme suae apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque eiusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiae irreformabiles esse.

"My Irish bishops have an authorized, authentic and infallible translation of it as follows:

DECREE OF INFALLIBILITY.

Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approving, we teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex*

cathedra, that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed for defining doctrine, faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church. But if any one—which may God avert—presume to contradict this our definition, let him be anathema.

"Is not that sufficient for every Roman Catholic in the world? By the authority conferred upon me by that decree I issued my rescript to the Irish people condemning boycotting and the plan of campaign. It was not as a private individual I sent forth that rescript, but as the universal pastor of souls, the head of the Church, the vicar of Christ, the mouthpiece of God on earth; and yet those Irish people have not obeyed my words. I told them to pay their rents and not to boycott their neighbors or they would be surely damned. This was two years ago, and woe is me! they have paid no attention to my words. Under the guidance of their leaders, Dillon, O'Brien and others who call themselves Roman Catholics and go to mass and confession, they have disregarded my infallible teaching that contracts must be kept. The law of God says so, and my decree says so, and yet those Irish will not obey either of us. In this matter God and I are one, for my decree only supplements His. That is what I am here for—to carry out the law of God as I understand it, not as other men understand it, even the car-

dinals, one of whom may be my successor. I, I alone, can interpret the law of God, because I am infallible—the Vatican Council has said so—and woe be to the man or the nation that says me nay! I am infallible, and I must be obeyed. I will hurl excommunications and thunder and lightning at any one who should dare to deny that God and I do not work in harmony together when my infallibility speaks. He and I are one in this matter.

"Hum! This sort of talk, even to one's self, makes a person warm. I am angry with those Irish and my blood is up! I am strongly tempted to excommunicate them. But I must have patience, though under the circumstances I do not know how I can be patient. These Irish troubles excite me. I cannot pick up an English or American paper—the Irish papers I never look at—but I find this Irish question discussed at great length. I must not run to extremes. That would never do for a man in my position, the Supreme Pontiff, the head of the Christian Church! No, no, I must not be hasty. But how shall I regain my equanimity? That is the question. Hum! let me see. My physician has recommended Vienna beer* as a tonic and soothing to the nerves, and I will take a bottle of it before I think any more on this Irish question. Where did my valet leave that beer? My chamberlain told him expressly to leave

[* The October CONVERTED CATHOLIC quoted from the New York "Tribune," September 5, 1890, the following: "The Pope has been ordered to drink beer instead of wine, and a quantity of bottles have been ordered from Vienna. It seems that the Pope's beer is to be prepared differently from the ordinary German beer. The Austrians are reported to be in high glee at the honor of thus providing for the Pope's table."]

a bottle of it handy in case I should need it during the night. I am an old man, nearly eighty years old, and I cannot sleep as well as I used to, and I need something soothing when I am restless at night. I suppose that is the reason my doctor ordered the beer for me. I have been a temperate man all my life, and the wine I take at mass every morning and a couple of glasses during the day have usually been sufficient for me. But now I am ordered to take beer instead, and I suppose it is best to obey my physician. He said it would do me good, make me phlegmatic and keep my head cool. That is just what I want at this moment when my mind is agitated and disturbed by this Irish rebellion against my rescript. Where is that beer? I fear that my valet has forgotten his instructions. If so I shall call him up and give him a piece of my mind. Where did he put it? Perhaps he drank some of it himself and has put it in some out of the way place; but when I want it he ought to let me know where he placed it. Where is it? I must search around. Ah! here it is in this cabinet in the corner of my bedroom. I hope it will do me good.

"Well, I feel better after it, but I must not trouble my head any more to-night with Irish affairs. I will summon the Irish archbishops to Rome and confer with them before I take any further steps."

At this point in his soliloquy the holy Pope fell into a gentle dose, whether from the Vienna beer we cannot say, and there we shall leave him.

[The daily papers of Oct. 16 announce that the Pope has summoned the Irish archbishops to Rome to confer on Irish affairs.]

THE CONVERTED CATHOLIC FOR ROMAN CATHOLICS.

FIFTY CENTS A YEAR.

During the last few months we have received more than a hundred letters from our subscribers saying they had given away or sent their CONVERTED CATHOLICS to Roman Catholic friends and acquaintances, and asking for extra copies to complete their files. In all such cases we have not only sent extra copies, but, where practicable, have forwarded several copies to be distributed among Roman Catholics. This entails very heavy expense which we have never counted in the cost of the magazine. But any one can see that it is a serious item in the general expenses. We shall not refuse any request for extra copies now or in the future, but we suggest to our friends a plan by which their missionary zeal for the conversion of their Roman Catholic friends can be put into successful operation as follows:

FOR FIFTY CENTS A YEAR

We will send the magazine to every Roman Catholic in the United States whose name is sent by our subscribers when remitting their own subscriptions for 1891. All such subscriptions will commence with this (the November) issue, and will continue until the end of next year. Thus for \$1.50 our old subscribers will receive their magazine next year, and a copy will be sent to some Roman Catholic friend in whom they are interested. But we must receive the renewed subscription (\$1.00) and the extra 50 cents before January 1891.

Mary's Relation to Jesus.

TREVOR HALL, ROCHESTER, N. Y.

DEAR SIR:—While reading over my Greek lesson, Mark 3: 20-25, I felt moved to write down some comments on that passage for THE CONVERTED CATHOLIC.

Christ preaching and casting out the devils. A great multitude gathers around him. Not even time to eat. Christ so filled with enthusiasm over His work that His friends think He has gone crazy and try to get hold of Him and take Him away. The scribes say that He is possessed of Beelzebub and casts out devils by the power of Beelzebub. Christ, filled with righteous indignation, rebukes them, exposes their logic and warns them of the unpardonable sin. During the excitement His mother and brothers come to try to get Him away, but the crowd is so great that they cannot get to him. The people tell Him that His mother and brothers wish to see Him. But Christ knows their purpose and their thoughts concerning Him and refuses to be interrupted in His work by their well meaning but misguided solicitude on His behalf. Filled with inspiration He renounces all earthly relationships and declares that His mother and His brothers and sisters are those who do the will of God. Christ's meat and drink, as He himself tells us, was to do the will of His Father. (John 4: 34.) Toward His mother He was, undoubtedly, the most affectionate Son that ever lived, but He never allowed her to interfere with the work which He came into the world to perform.

The above passage knocks away every prop on which Mariolatry rests. Christ distinctly states that Mary's

human relation to Him gives her not the slightest superiority over any faithful Christian. Mary, the mother of Jesus, is no more the "Queen of Heaven" or "Refuge of Sinners" than Mary Magdalene or Dorcas or Priscilla. Of course, any one who expresses such sentiments as these is worthy, in the opinion of all good Catholics, of being burned at the stake, but they are Christ's teachings, nevertheless, and, no doubt, if Jesus himself had come on earth during the Middle Ages they would have burned Him at the stake for expressing such "blasphemous" sentiments concerning the "Mother of God."

Yours sincerely,

FRANCIS WALDRON.

Cardinal Newman's Hair.

The New York *Herald*, October 5, 1890, publishes the following from its London correspondent :

"Cardinal Newman's barber was wise in his generation and is now reaping a harvest by catering to collectors of relics. For the last twenty years, it seems, he has carefully saved every solitary hair cut from the head of the great Roman dignitary. He has these all carefully sorted out and tabulated, so that the fervent admirers of the great departed can, by paying the tariff demanded, have Cardinal Newman's locks of any date and varying tints. For instance, a long tress, grayish yellow, cut in '78, so much, etc. This suggests a new and lucrative business."

THE BOUND VOLUMES OF THE CONVERTED CATHOLIC are valuable for libraries as works of reference. Volume I. is out of print long ago, but Volumes II., III., IV., V. and VI. can be had at this office; price \$1.50 each; or the five Volumes for \$5.00, post paid, if ordered at one time.

NO PURGATORY FOR DR. MCGLYNN'S FOLLOWERS.

SUNDAY evening, October 5, memorial services for the late Edward Malone, M. D., were held by Father McGlynn's Society in Cooper Union, New York. Dr. Malone was a brother of Father Sylvester Malone, the most honored priest of Brooklyn, and the steadfast friend of Father McGlynn. It will be remembered that up to the time of his death Dr. Malone was one of the firmest supporters of Father McGlynn ever since he was excommunicated by the Pope.

Last year Archbishop Corrigan excommunicated every Catholic who would attend Father McGlynn's meetings. They could not receive absolution or obtain forgiveness of their sins, and Christian burial would be denied them when they died. As a matter of fact some poor women who regularly attended the meetings in Cooper Union and who died last year were made examples of by the refusal to allow them to be buried in Calvary Cemetery. But Dr. Malone was a man of position and influence, and the church authorities did not dare to provoke a contest in his case. He was buried in Calvary a few months ago, and last Sunday his friends and associates of the Anti-Poverty Society to the number of 2,000 met in Cooper Union to honor his memory. After several brief addresses by officers of the Society Father McGlynn spoke as follows:

DEAR FRIENDS:—It is a holy and a wholesome thought to commemorate the dead. It is not merely a duty that we owe to them, it is a very great comfort that we secure for ourselves. We prove that we have been able to cease

to be mere animals, and proclaim ourselves to be children of the Father who is in heaven. It were not possible for any of us to doubt the immortality of the soul. So, in doing honor to our dear dead ones, we are communing with them, we are holding silent converse with those who we believe may be still very near to us. It is, therefore, very good for us all to be here to-night, particularly as we are paying tribute to one whom we can honor exceedingly without flattery. We need not fear to tell the whole truth of him whom we mourn, because we have much reason to believe that there is nothing true of him but what is good. We may well believe that that gentle soul is not unwilling to hear the praise that we sing in his honor to-night, because in honoring him we are honoring the gifts of the Father, and we are honoring and promoting a cause that was dearer to him than life.

Dr. Malone had many natural gifts, to which he added by diligent study, by patient observation, by indefatigable exertion. He was a man blessed with an active temperament, and yet was a most poetic spirit. He was indefatigable in whatever lay nearest to his hand in the shape of duty, and yet, while not neglecting details, his logical mind and his poetic soul delighted to take a large grasp of affairs. He was cast in too heroic a mold to be a man of any one land or any one age. He loved the truth and the truth is eternal. He loved humanity, and humanity is universal. He loved his country, but he never could have been guilty of the inconsistency or thinking that he could serve his country by ignoring or des-

pising humanity. He believed in God, in the Father in heaven. And so his philosophy was from heaven.

It was a simple, logical deduction from his perfect belief in God. Believing as he did in the fatherhood of the Creator, he could not but believe in the perfect brotherhood of all those who are God's children. He revered the sacred image of God in every man, and he revered it most where it might seem most disfigured, and therefore did he love humanity best and most where it needed sympathy—in the poor, in the suffering, in the outcast—not merely in those of his own race, but in those of another race remotest in color from ours. He was active and earnest in demanding liberty for all men, no matter what the color of the skin.

HIS RELIGION.

It was a belief like this that made him take to his heart and cherish most dearly and promote most earnestly the doctrine of our society, which is but a transcript of the Gospel of Jesus Christ, and a practical application of the teaching of the Lord's Prayer. It is with perfect propriety that we meet here week after week preaching that God is our Father, that all men are brethren, and that the Father has made abundant provision for His children, and that His kingdom shall never have come upon earth till no child of His anywhere shall offer up the prayer, "Give us this day our daily bread," and offer it in vain.

It was for the perfect doing of God's will on earth that this gentle spirit thought and pondered and spoke and wrote. He died, alas! to our limited view, altogether too soon. And yet, believing as we do in the wisdom of

our Father, we must still acknowledge that He doeth all things well. Through our tears we may be permitted to see a bow of hope and promise, we may be able to describe the lesson our Father would teach us emphatically by the very blow that His loving hand has inflicted. He has taken one whom we all would have said we least could spare, but we believe that He has taken him nearer to Himself. And so we are enabled, as it were, by the loving providence of our Father, in the language of the old church, to lift up our hearts on high.

As we follow him in thought thither, whither we believe he has gone before us, we feel more than before that our permanent dwelling place is not here, that here is our battlefield, our workshop, our school; but above and beyond there is a repose, a reward. Let us resolve to make the most that we can of his sweet memory, of his precious example. Let this meeting to-night be for all of us full of excitement to live in the very highest part of our being, to live up to our highest ideals, to imitate this gentle, this noble, this sweet and strong soul that has gone before us in his devotion to truth, in his indefatigable pursuit of whatsoever duty was laid upon him. And thus we shall go away from this hall no less edified, perhaps, than if we had been assembled around some sacred shrine.

And now, brethren of the Executive Committee of this society, you members and you who are here with such perfect sympathy with us to-night in grieving over the loss of our dear friend, even though you may not see your way to be one with us in this society, let us all do what we can to live

such lives that when we shall come to die others may, perhaps, gather around our tomb. Dr. Malone is not dead. He liveth; he has gone up higher. All those causes that were so dear to him, while they were benefited by his living, may in some sense also be benefited by his ultimately taking off, if the loss will stimulate and strengthen those who are left behind and make them feel that, as the ranks are growing less, a duty is laid upon those who remain to take up the standard and promote the cause.

A PRAYER.

And, Father in heaven, console the bereaved wife and children, the sons and the daughters. Thou alone canst pour the balm of perfect healing into hearts so bruised. Bless and comfort us all. Make our presence here this evening a benediction, a new baptism of fire, that we may go hence with new zeal to preach God's truth to men, that eternal truth, the essence of all religion, the Fatherhood of God. Teach us to reverence more than before Thy sacred image in the hearts of Thy children. Show us the sanctity of our own personality, the awful dignity of humanity. Remember that all this world is Thy temple, and that all good men and women are ministering angels, priests at Thy altars, preaching Thy word in endeavoring to do Thy works.

Sunday evening, October 12, Father McGlynn spoke to the usual large audience at Cooper Union on Ireland and the Pope. He took issue with the Pope on the plan of campaign, and among other things said:

The Pope is most eager to please the English Government. The Pope

is most anxious to have diplomatic relations with the English Cabinet. The Pope feels that it would be a wondrous triumph of his diplomacy if he could have an Italian prelate at the court of the Queen and an English nobleman attending upon him as the representative of Queen Victoria. The Pope is evidently willing to make sacrifices in order to obtain his point. He is willing to give a *quid pro quo*. We may well surmise that the purpose of the Pope is to have the influence of the English Government in the matter of patching up a restoration of his temporal power. Now, then, the Pope must give something to England. What shall he give? His influence in Ireland. That is the part of the British Empire in which the Pope has the most to give, because the great majority of the Irish people are Catholics. The Pope is willing to use the people of Ireland as so many pawns upon his political chess board, sacrificing poor Paddy to his interests in the restoration of the temporal power. [Applause.]

VATICAN INTRIGUES.

Certain English noblemen and certain English Catholic bishops, who are particularly anxious that the Pope should have diplomatic relations with the Queen, receiving hints from the British Cabinet, have induced the Pope, through the Inquisition, to condemn the plan of campaign and boycotting as immoral, because the peasantry are bound to keep their contracts and pay rent, since they enjoy freedom of contract, and boycotting is a sin against charity. This decree has been denounced by the Irish leaders as unjust and based upon a gross misconception.

This decree of the Roman and Universal Inquisition is of no account. It

is void, it is null, because it is based upon a gross misconception, upon an actual misstatement of facts. It is a cruel thing for this Roman Inquisition at the order of an English Cabinet to step in and help to crush the people of Ireland who are barely now struggling to their feet from the mire in which they have lain for centuries. Mr. John Dillon and Mr. O'Brien had the courage to denounce the outrageous coquetting of a British Cabinet with the Pope. The Irish people ought to pass resolutions that "we advise our brethren in Ireland and Great Britain and in America and Australia and throughout the world to pay no more money to the Peter's pence till the Pope shall have commenced to mind his own business [great applause] and shall have ceased from meddling with Irish politics under the pretence of religion and morality." [Applause.]

Now, then, if you have followed me with some little attention I think you have discovered that the Inquisition has made a big blunder in condemning the campaign as immoral. They were simply talking of what they knew little or nothing about. This Inquisition is confessedly a very fallible tribunal. It tried to forbid the earth from revolving around the sun, but the earth is revolving still in blissful ignorance of the decree of the Inquisition. A similar Roman tribunal condemned the books of Copernicus, and that prohibition—how stupid, how ignorant of the great world they are!—remained for over a hundred years until one fine morning Benedict XIV. scratched it off. The decree against the plan of campaign was not issued without the Pope's knowledge, and some future generation will have to

explain that he didn't understand the question. But when Ireland will have achieved the share of independence she wants they will be putting on their best copes and mitres and going before high altars and singing thanksgiving for the liberation of Ireland. But if Ireland should have to wait till they would achieve it for her she would have to wait forever. [Applause.]

IN A CONGREGATIONAL CHURCH.

The New York *Tribune* says: "Dr. McGlynn was present at the opening services on Sunday morning, October 5, in the main auditorium of the Beecher Memorial Congregational Church, Brooklyn, and was asked by the Rev. Mr. Halliday, the pastor, at the close of the meeting, to say a few words and pronounce the benediction. He responded by declaring that he was glad to say that he regarded Mr. Halliday with thoughts of love and esteem, not only for his own sake, but also as the long time champion of Mr. Beecher, but he would have to decline a service which, under other circumstances, it would give him joy to render, and remain simply a spectator. Mr. Halliday pronounced the benediction."

Mr. Halliday was for twenty years Henry Ward Beecher's assistant in Plymouth Church, Brooklyn. It will be remembered that one of the "charges" brought against Father McGlynn by Archbishop Corrigan was that he appeared on the same platform with Mr. Beecher and Dr. Howard Crosby at a temperance meeting. But then Archbishop Corrigan's father kept a saloon in Newark, N. J., until his death, and by close attention to business made a lot of money which he gave the son "to make a priest of him."

THE CHURCH CLERK SAVED.

BY REV. GEORGE C. NEEDHAM.

DURING one of my preaching tours in the County of Cavan, Ireland, I held a Gospel meeting in an Orange Lodge. The address was a simple explanation of the following passages of Scripture which I now advise each one to read: John III: 16-18, 36; 5: 54; Romans 4: 4-5; 1 John 5: 9-13.

After the service while walking across the field to the public highway I heard footsteps behind me. Looking backward, I saw by the light of the moon a tall man, of perhaps sixty-five summers, on my track, and soon he joined me. After the customary salutations I asked if he had been at the meeting, to which he replied:

"Yes sir, I have, and found it good to be there."

"Did you receive a blessing?"

"Yes sir, that I have. I can truly say it was a blessed meeting to me."

"I hope you have peace with God, and that you are a saved man."

"Blessed be to God, I can say my soul is saved and I have peace with God through the Lord Jesus Christ; glory be to His holy name."

"Glory be to His name, said I, for His great love wherewith He hath loved us. It is cheering to meet with fellow-travellers to the heavenly city. I suppose you have been for many years a child of God?"

"For many years I hoped to be one of God's children, but now it is more than a hope with me, for I know whom I believe and can look up to-night and say, 'Abba, Father.'" Here the old man looked up for a moment whilst the tears rolled down his furrowed

cheeks. After a silent pause he thus soliloquized, apparently unconscious of my presence:

"Yes, yes, bless the dear Lord! I know it now! I know it! I feel it, too, that I'm saved. Glory be to His dear name. He led me to trust entirely and depend only on Himself. I believe now that He died for me, and all was completed when He said, 'It is finished.' Oh! my Jesus." Here the old man broke down, overcome with emotion. Then looking at me through his tears, and wiping his face he said, "I will tell you all, sir. For forty years I have been Clerk of the Church in this parish, and although I believed that Jesus Christ was the only Saviour for guilty man, and that He died for our sins, yet I always thought that it was not sufficient for me and I must do something to save myself and expect help from Him in doing it; and so I had not fulfilled my part of the work. I had many conversations and controversies with ministers and laymen on the subject, and always maintained the sinner must do something himself besides trusting in what Christ has done for him; and in this way, sir, I have been erecting pillars and props with my good works—that my soul might find a resting place. I read the prayers and responses in the church as I thought with a good heart. I did nobody any harm, I abstained from much that even my minister indulged in, and my motto was, 'God will help those who help themselves,' not knowing all the time that I was a ruined and guilty man, a poor, deceived, religious sinner going down to

the lake of fire. But I see it all now, sir; the simple message of God's Word which you read to-night was like a great sledgehammer breaking to pieces my pillars of forty years' erection, and I fell into the arms of Jesus Christ just as I was. I believed for the first time then that a man is not justified by his works, for it is by grace alone that we are saved through faith and that not of ourselves. The blood of Jesus Christ has cleansed my soul, and now I know that I am saved and I hope to be the means of leading others to the same Saviour."

We parted, probably never to meet on earth again. I watched his tall figure disappearing behind the rocks on his way down the valley, and I said: "Happy old man, may you ever be kept looking away from self to Jesus, and in the day of His coming may you be numbered with the Lord's jewels and have a place in His kingdom in glory."

Dear reader, are you a religious sinner, educated, refined, amiable, having a knowledge of doctrine, a church member in good standing, yet not saved by Christ alone? What think you of His atoning blood? Has it satisfied the righteous claims of God and met all His just requirements for sin? Has it quelled the voice of the holy law? Has it spoken peace to your conscience? When Brutus was closely pursued by a body of Thracian horse Lucillius, his friend, resolved by his own death to effect the General's delivery, and as they were upon the point of taking him, Lucillius threw himself in their way telling them he was Brutus. This scheme had the desired effect.

When the righteous wrath of a holy

God was revealed from heaven against sin and the great thunder-bolt was falling on this doomed world, Jesus, the only begotten Son of the Father, came between us and that bolt, so that "He was wounded for our transgressions; He was bruised for our iniquities;" He was stricken, smitten of God and afflicted, and thus He became man's substitute, bearing our sins in His own body on the tree." Having finished the work given Him to do He was buried, but rose again, according to the Scriptures, and, having taken His seat on high, waiting till His enemies are made His footstool, He sends the glad message of a free, full, present and eternal salvation to every creature, "that whosoever believeth in Him should not perish, but have everlasting life."

"It is not thy tears of repentance or prayers,
But the blood that atones for the soul.

On Him then believe, and a pardon receive,

For His blood now can make thee quite whole.

"We are healed by His stripes"—would'st thou add to that word?

And He is our righteousness made.

The best robe of heaven He bids thee put on,
Oh! could'st thou be better arrayed?"

...

WE BEG TO CALL ATTENTION TO THE two excellent pamphlets;—"The Two Sides of the School Question," by Cardinal Gibbons and Bishop Keane, and the Hon. John Jay and Edwin Mead; and "The Parochial School Question," an open letter to Bishop Keane by a Roman Catholic layman; price 10 cents each. Send for them.

...

ROMANISM AND POLITICS.

The exposure of the corrupt practices of Tammany Hall officials, all of them Roman Catholics, gives renewed interest to Rev. Joseph Hartwell's admirable pamphlet, "Romanism and Politics; Tammany Hall the Stronghold of Rome." Price 10 cents; 14 copies \$1.00. Address this office.

DOCTOR DOLLINGER'S POSTHUMOUS REMAINS.

BY THE RIGHT HON. WILLIAM E. GLADSTONE.

[London "Speaker," August 30, 1890.]

THE current year has witnessed the death of two men whom an observer from without, wholly discharged from divisional prejudices, might probably pronounce to have been the two most remarkable men of the contemporary Christian Church—Ignatius von Dollinger and John Henry Newman. Two men, both of them great, but very diversely great. To attempt a comparison between them would be to tread upon ashes dangerously hot. Only a very few words may be hazarded. . . . The construction of Dollinger's mind was simple, that of Newman's complex. Much more will be written, and will need to be written, about the Cardinal than about the Provost and Professor. The subtle and far-reaching genius, the shadings of whose thought were like the countless ripples of the sea, stands in no invidious rivalry with the companion of whose prodigious learning it might be said that it was diversified as the Asiatic host of Xerxes, but organized and available as the Three Hundred of Leonidas.

Of each of these great men, however, the life and the unpublished remains (principally perhaps letters in the case of the Cardinal) will be of deep interest. Those of Dollinger must be very rich: and he is first in the field. Like those great artists for whom painting was only a single development of their comprehensive art faculty, Dr. Dollinger's theology was really a branch, although the main branch, of that great tree of knowledge which was rooted in his all-embracing historical faculty.

This dominant feature of his intellect will be better understood by means of his "Academical Addresses." It is a work in which he exhibits all the highest and most special qualities of the secular historian. . . . Another work principally by Dr. Dollinger has made its appearance in Germany since his death. It contains his "Letters and Explanations on the Vatican Decrees." It is edited by Dr. Reusch, one of his learned coadjutors; and it brings down to a late date a chain of occurrences not without interest in the Church history of the time. The Latin Church does not seem to have been insensible of the great gap made in its ranks by the expulsion of this most eminent man. Usually the case of a criminal is stirred by his friends. The ejected Professor, however, was continually hunted down by uninvited solicitations to submission. These solicitations would seem to have been as warm and respectful as they were various. But they amounted in plain English simply to this: "Eat your words; throw your convictions behind you; stain your long life with the color of a lie." On the other side is the reply (p. 113): "When I am told that I must swear to the truth of those doctrines my feeling is just as if I were asked to swear that two and two make five and not four."

The work edited by Dr. Reusch throws some light upon a question which has excited a curiosity, hitherto unsatisfied, in the world at large: a curiosity, namely, to know what was the relation between this great theologian and the Old Catholic commun-

ion. On October 18, 1874 (p. 104), he writes to a parish priest who had consulted him: "As concerns myself, thus far I count myself by conviction in the Old Catholic communion,[that] I believe it has a higher mission to fulfil, and that in three ways," which are: (1) To testify on behalf of the ancient doctrine of the Church; (2) to bring about by degrees the exhibition of a Church more conformable (than now) to the old and undivided Church; (3) as an instrument to prepare and promote the reunion of Christendom. He advises this priest to follow his convictions and not to be intimidated by reproaches concerning unity and implicit obedience.

The invitations addressed to him proceeded from three sources, which may fairly be arranged according to the three degrees of comparison. First, and to represent the positive, comes a lady of high station, who (February 15 and 28, 1880) affectionately urges him, out of "an unmistakable compassion," and for the avoidance of a terrible eternity, which unquestionably awaits him, to be converted. It did not even occur to this excellent woman that strong conviction of a matter of fact, founded on scores of years spent in the special study of it, makes it difficult to contradict it upon oath. Then come letters, mighty honorable to their writers, from Bishop Hefele and the Archbishop of Munich which convey a similar injunction. Of these letters it may be said, as was said of the rack in England as applied on a certain occasion, that it was used with all the tenderness which the nature of the instrument would allow. They began in 1878, and the latest is dated 1886. Finally, in October, 1887, the Nuncio

at Munich officially entreats him to impart to the Pope (p. 146) what would be the crown of his joys for his approaching jubilee, and to bring about another great festival among the countless learned men and friends who have derived from him their knowledge.

The replies of Dr. Dollinger are given in various parts of this work; and they all remain without rejoinder. The Archbishop of Munich expressly excuses himself (p. 144) from making an answer. Nor could he do otherwise; because the refusal of a hearing, though contrary, as Dollinger contends (p. 138), to the practice observed even by the Council of Constance with Huß and Jerome, was an essential part of the proceeding against him. It cannot be doubted that the contents of this volume will be presented to us in an English translation. On one of the points raised by the Professor an answer in some form and from some quarter will be awaited by the public with curiosity. He points out (p. 130) to his Archbishop that his body was concerned, no less than his soul, in the excommunication launched against him (p. 100), "with all the consequences canonically attached to it." The Professor, in order to be sure what they are, betakes himself to the Canon law; to that law, be it observed, which we have lately been told is actually in force in Malta. As a part of it Dr. Dollinger quotes a Decretal of Pope Urban II. (p. 131), which has been incorporated in the general compendium of law used in the Latin Church. The Decretal declares that those who put to death excommunicated persons are to render a measure of satisfaction (*modum congruæ satisfactionis*) suitable to what their inten-

tion may have been." "For we do not count them to be homicides, to whom it may have happened, through their burning zeal for mother Church against the excommunicated, to put any of these to death."

—
EXCOMMUNICATION.

Our esteemed contemporary, the Dublin *Christian Irishman*, refers to the concluding sentence in Mr. Gladstone's article above, and adds:

"But it is not necessary to go to some obscure letter from a Pope of the dark ages to find decrees ordering the extirpation of heretics. The Fourth Council of Lateran was held in 1215, and is regarded by the Church of Rome as a General Council. In its Third Canon it sets forth that if a priest falls into heresy he is to be degraded from his office and his goods confiscated, himself, now a layman, being handed over to the secular power. If a layman is suspected of heresy he is first to be excommunicated; if he refuses to recant after a year, then he is handed over to the secular authorities, who are 'to exterminate from the lands under their jurisdiction all heretics who shall be denounced by the Church.' But if any temporal lord should refuse to carry out the behests of the Church he is excommunicated, and after a year the Pope will absolve his subjects from further obedience to him, so that 'his land may be occupied by Catholics who, having exterminated the heretics, may without contradiction possess it.' Nay, there is to be a crusade against the heretics—'But let the Catholics who, having taken the sign of the cross, have girded themselves for the extermination of the heretics, enjoy the same indulgence and be armed with the

same privilege as is conceded to those who go to the assistance of the Holy Land.'"

* * *

BOYCOTTING.

"We have recently heard much righteous indignation on the part of the Pope and one or two of his bishops because Irish Roman Catholics had recourse to boycotting. Let the Church of Rome, however, take the beam out of her own eye before she tries to extract the mote from that of her humble followers. The following is an extract from the same Third Canon of the Fourth Council of Lateran, and it proves that the Church of Rome was an adept at boycotting in the beginning of the thirteenth century:

"If any such person, after he has been marked with excommunication, shall refuse to make satisfaction within a twelvemonth, let him be henceforth of right in very deed infamous, and be not admitted to public offices or councils, nor to elect for anything of the sort, nor to give evidence. Let him also be intestable so as neither to have power to bequeath nor to succeed to any inheritance. Moreover, let no man be obliged to answer him in any matter, but let him be compelled to answer others. If, haply, he be a judge, let his sentence have no force, nor let any causes be brought for his hearing. If he be an advocate, let not his pleadings be admitted. If a notary, let the instruments drawn up by him be invalid and be condemned with their condemned author. Let the clergy by no means administer the sacraments of the Church to such pestilent persons, nor presume to commit them to Christian burial, nor receive their alms or obligations." (See Labbe's Councils.)

THE SPANISH INQUISITION.

BY HENRY C. LEA.

‡[New York "Tribune," October 12, 1890.]

MR. LEA'S researches into the Spanish system of censorship throw a flood of light upon the whole problem of Spanish decadence, and show how Church and State, Roman Congregation and Spanish Inquisition, though contending fiercely and stubbornly with one another for supremacy, worked together consciously or indirectly in the enslavement and debasement of the Spanish intellect and the maintenance of iron barriers against the entrance of knowledge, culture and civilization.

"Spanish literature," writes Mr. Lea, "in the sixteenth century, like the Spanish armies, seemed destined to dominate the civilized world. In no land was there a more active intellectual movement in all the principal lines of thought, or one with a fairer prospect of brilliant development. The intensity of the Spanish character, its force, its disregard of obstacles, its tenacity of purpose, seemed to promise the same triumphs in the use of its admirable vehicle of expression as had been won by the conquistadores of the New World. Yet a blight settled down on Spanish literature like that which unnerved the conquering tread of the Spanish 'tercios,' and by the end of the seventeenth century the nation which had seemed destined to supremacy alike in the world of letters and of arms had shrunk until in both spheres there were none so poor as to do it reverence."

Among the most potent causes of this intellectual decadence was censorship. From the first it was a machine

devised for the express purpose of extinguishing freedom of thought and excluding new ideas. The first practical application of the principle was the edict of Constantine condemning the Arian writings and calling for their surrender under penalties. Later the efforts of the Church were directed against the circulation of translations of the Bible into vernacular tongues. The Latin Vulgate was the only version of the Scriptures tolerated. Among the sins of the Cathari and Waldenses was the rendering of the Bible into the vernacular. When the people possessed the Scriptures in a tongue they could understand they always began to interpret them for themselves. The exercise of private judgment resulted in "heresies," and the suppression of the book upon which those heresies were founded became eventually a chief aim of the Church and the State under the Church, and the Inquisition above Church and State together.

In Spain vernacular versions were for a time permitted, but this toleration soon gave place to a policy of suppression so radical and which was applied so vigorously that before long the faithful learned to regard the Bible as an infamous book, and its perusal as a crime not less heinous than heresy. Strange as the circumstances appear, it was a perfectly logical outcome of the Church's policy. The Bible may be said to have been the first work put upon the Index Expurgatorius. Its prohibition inevitably caused it to be looked upon as an objectionable and heretical publication; and as in a few years all knowledges of its contents disappeared from the popular mind, it came to be classed with all the rest of the prohibited books, yet with a spec-

ial stigma of its own. . . . The object of the censorship was to keep the Spanish mind in the thick darkness of Mediaevalism, to shut out the Renaissance wholly and to produce and maintain a condition of intellectual apathy and stagnation which should render the rule of the Church easy and secure.

To effect this worse tortures were applied to all the best intellects of the age than the Inquisition ever employed upon the bodies of suspected heretics. The purpose of discouraging literature was successfully carried out. Authorship languished and presently ceased. Education under these conditions became a solemn farce. It was declared that those who attended the Spanish universities five years were more ignorant at the end of the term than at the beginning. One student has left it on record that he had been two years at the University of Salamanca before he knew that the mathematical sciences existed. The teaching, the lectures, the so-called educational works, were worse than worthless. Spain, under the paralysis of the censorship, stood still.

Boycotting a Physician.

REXVILLE, N. Y., Oct. 14, 1890.

DEAR SIR:—Dr. U. S. Van Fleet and Rev. Morris O'Shea, of this place, have, to use a homely expression, at last "locked horns." Sometime ago Father O'Shea, a Roman Catholic priest, took occasion to denounce Dr. Van Fleet, who is a Protestant, from his pulpit in a slanderous manner, warning his people not to employ him under pain of excommunication; and in one or two cases, it is said, he ordered the Doctor's prescription thrown away and other medicine used instead.

It is also said that after denouncing the physician the priest told his hired man that he had "cooked the Doctor's goose and that he might as well move out of town." The physician took a different view of the case and commenced action against Father O'Shea for slander, who is to be tried at Corning, N. Y., in November. D.

Conference For Bible Study.

An important Conference for Bible Study will be held November 18-21 in the Centennial Baptist Church, Brooklyn, of which Rev. Samuel McBride, D. D., is pastor. The idea of this conference originated with the beloved Evangelist, Rev. Geo. C. Needham, and he has called to his aid such distinguished Bible scholars as Dr. A. J. Gordon, of Boston, Prof. Stifler of Crozer Seminary, and Rev. A. C. Dixon, late of Baltimore, now pastor of Hanson Place Baptist Church, Brooklyn. All who can should attend this conference.

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A SYMPOSIUM ON THE SCHOOL QUESTION.

NEW YORK "INDEPENDENT," SEPTEMBER 4, 1890.

II.

THE RIVAL CIVILIZATIONS.

BY THE HON. JOHN JAY, LL. D.

THE political character and aim of the pending contest against our public schools and American institutions seem to be passing more rapidly than many suppose from the recesses of secrecy into the light of day. The terse and significant remark is attributed to the (Roman) *Catholic World*, that "the heresy of nationalism is slowly but steadily invading the nation." It shows the correct appreciation by the ablest and most vigilant of our opponents of the steady rise of the American spirit at the foreign assault upon American institutions, and marks the origin, spirit and aim of the war that is arousing that love of country, which the assailants are prompt to recognize as a protecting power to the institutions they would destroy.

The very adroit address of Archbishop Ireland before the National Educational Association at St. Paul, Minn., July 10, 1890, was a striking tribute in another form to the American spirit. His Grace seemed to be impressed with the conviction that the cause he advocated would be hopeless with the American people unless they were entirely convinced of the loyalty of its supporters to American principles; and he prefaced his appeal for parochial schools with uncommon expressions of his devotion to the Constitution and the principles underlying our American civilization.

In contrast to the American view, so fervidly presented by his Grace of

St. Paul, was the Jesuit side of the educational question so distinctly brought before the Senate in the same month in the debate on the Indian Appropriation bill, when Senator Vest, of Missouri, advised the country of the obligations it owed to "*the Society of Jesus*," which he called by its original name—one that Americans dislike to write or read. To the Jesuit order he attributed a success in Indian education greater than that achieved by all the other educationalists in the land. It was under their guidance that the Roman Catholic Bureau at Washington by its diligent efforts in Congress had secured for them more than seventy per cent. of the funds appropriated to the contract schools conducted by Romanists, Baptists, Congregationalists, Friends, Methodists, Moravians, Presbyterians, Episcopalians and Unitarians; while they had at the same time crippled the Government schools based upon the same common school system and arrested the policy in that direction, which the Administration had announced and which educationalists had warmly approved.

Among the apologies offered for enlarging the appropriation to the Roman Catholic Bureau Senator Vest had said: "I say that the Jesuits have succeeded better than any other persons living in the education of those people; and I say that with every prejudice, if the word be a proper one, against the Jesuit organization—against the Society of Jesus." He said further: "I do not care what you call it; whether it is real religious opinion or superstition, they are [Roman] Catho-

lics and will remain [Roman] Catholics, and therefore you can only approach them through the [Roman] Catholic Church." Why the National Government should prefer to an American education that would attach the Indians to American ideas and institutions, one that would prevent the Government from approaching them except through the agents of a foreign court, was not explained; and no allusion was made to the fact to which M. Laveleye had called the attention of Europe, that—

"At the present day the German Ultramontanes openly profess that in the interest of the Church they would betray Germany. Has not a Bavarian Deputy said in open Parliament: 'In vain you raise new regiments; if they are [Roman] Catholic they will pass over to the enemy.'"

Senators Reagan, of Texas, and George, of Mississippi, protested against any appropriation for any particular denomination of Christianity as a violation of the Constitution. Senator Dawes, of Massachusetts, in reply to Senator Vest's assumption that "the Jesuits have succeeded better than any other persons in the education of these people, said :

"For 125 years the Mission Indians have been under the education and influence of the Jesuits of the Catholic Church. They are to-day *as incapable*, although industrious and of good habits, *of self support as citizens of the United States as babes*. They are reliant more than ever upon those from whom they received their instruction. They go in their temporal matters as they do in their spiritual, where they are advised to go by their superiors."

There was no contradiction of Senator Dawes' statement, and the Senate by a vote of twenty-seven to nineteen overruled the recommendation of their own committee and enlarged the appropriation for the Roman Catholic Bureau, although it had declined to submit their schools to the rules and inspection of the Indian Department.

Senator Call, of Florida, defended the appropriation on the ground that "it is education and not the Roman Catholic faith or the Episcopal faith that the Government is providing;" but a full report on the Jesuit teaching will show how far education in the American sense is withheld while the Jesuit dogmas are taught.

Dr. Brownson spoke of the Jesuit education as that marvelous system "which so effectually emasculates the soul and keeps us as but mere children in the nursery." When next Congress are solicited by the Society of Jesuits to be intrusted with the education of American citizens that body may recall also Dr. Brownson's remark :

"The society boasts that it has no country, no nationality, is at home nowhere and everywhere and under no civil obligations anywhere. Now we believe that patriotism is a Christian virtue a loyalty a Christian duty, and men who make a boast of having neither, although made in a form of being superior to both, do not seem to us to be proper men to have the forming of the youth of the nation, however excellent they may be as individuals."

With that grave counsel touching their political teachings Congress may recall also the famous Brief of Suppression by Clement XIV. in 1773, and remember that the Pope, now de-

clared to be infallible, declared that the Holy See condemned various maxims of the Jesuits as "scandalous and plainly contrary to good morals;" condemned "their insatiable avidity of temporal possessions," although avowing poverty as a rule; condemned "the revolts and intestine troubles" caused by them in Catholic States; and remember especially the order, intended to "be forever and to all eternity valid, permanent and efficacious," that if any Jesuits were allowed to become teachers of youth "in any college or school care should be taken that they should have no part in the government or direction of the same."

This national incident occurring at Washington so soon after the centennial celebration and the inauguration of a Roman Catholic university, to teach the Canon law in all its antagonisms to the Constitution and the Common law, naturally recalls and emphasizes the bold experiment which seems to have been accomplished without demur, of inducing the President to lend to the inauguration the official sanction of his presence, by professions of loyalty; and then of placing him at the banquet not in the seat of honor to which the Executive of the Republic is accustomed and entitled, but in a second place as subordinate to a Roman Catholic cardinal. That act presented prominently to the American people, although owing to the regrettable reserve of the press it is neither known nor appreciated by all Americans, the prominent antagonistic features of the Latin and American civilizations, one of which is thus announced with singular clearness by the *Civiltà Cattolica*, whose Papal authority is beyond question :

"The [Roman] Church is empowered to amend and to cancel the civil laws or the sentences proceeding from a secular court whenever they may be in collision with the spiritual weal; and she has the faculty to check the abuse of the executive and of the armed forces, or even to prescribe their employment whenever the requirements for the protection of the Christian faith may require it. . . . Therefore, the civil ruler of a Christian people must be in subordination to the Christian priesthood, and especially to the Roman Pontiff." . . . However dark may seem at times to the thoughtful American the future of the Republic, with the bold attempt of our foreign foes to undermine and demoralize American schools and American civilization, abetted, as that attempt has been and still is by facile politicians of both parties in our State Legislatures and in Congress, there is satisfaction in the thought that the American people are awaking to the situation and that the contest will presently pass from the secrecy and corruption of primaries and caucuses and party deals into the field of popular discussion and the broad light of day. . . . The fact that, as the New York *Herald* said in a review of Bishop McQuade's article on the public schools in the *Forum* for December 1889, "a vast majority" of the Roman Catholics are in favor of the public schools is one of which our politicians will presently take note, and the more thoroughly the question is examined by Catholics themselves, the more clear will it become to the masses that the best interests of their children are identified with the public school and the influences of American civilization.

WAS THE APOSTLE PETER EVER AT ROME?

BY REV. MASON GALLAGHER, BROOKLYN, N. Y.

VI.

"THE TROPHIES" OF CAIUS.

CAREFUL and thorough investigation of all statements by writers of the first two centuries of Christianity, with respect to the life of Peter, has shown that there are no documents extant, which testify to a visit of this Apostle in any period of his life to the city of Rome.

The last writer quoted and regarded as the most important witness for the claims of the Roman Church, we have seen, presents no testimony worthy of reception that Peter was ever personally present in Rome.

Irenæus, to whom we refer, wrote at the beginning of the third century. As no evidence can be found before his time with respect to the Apostle's residence in Rome, the case might be closed here; but inasmuch as we wish to leave no point unsettled with respect to this question, which nearly 200,000,000 of nominal Christians regard as of vital, essential importance; we shall notice two other writers who are claimed by Roman, and some Protestant writers, as important witnesses to establish the fact of the visit of Peter to Rome.

"The conclusion which follows from the fact of St. Peter being Bishop of Rome is important, and one which every Catholic looks upon as the foundation of his faith."

So writes Rev. S. B. Smith, D. D., in his "Teachings of the Holy Catholic Church," New York, 1884, with the imprimatur of Cardinals McCloskey and Gibbons, Bishops Gilmour, Lynch and Elder.

This statement establishes the importance of our question, and justifies the expenditure of time and labor here bestowed upon it. If we have removed that which is the foundation of that Church, according to the authorities above presented; if our conclusions are sound and true, where is the standing of the Church of Rome, and of what value are her exclusive, arrogant and damnatory claims?

The existence of St. Peter's Church, and the assertion that it is built on the spot where the Apostle was crucified, by order of Nero, confirms multitudes in their belief of Peter's martyrdom in Rome. The statement upon which that claim is founded is that of Caius, or Gaius, an ecclesiastical writer of Rome under Bishop Zephyrinus, A. D. 215, who is quoted by Eusebius (II. 25).

A Roman controversialist writes in the *London Times*, January 16, 1851: "That Peter founded the Church at Rome is expressly asserted by Caius (apud Eus. Lib. 2, c. 24, alias 25), a priest of Rome under Pope Zephyrinus, A. D. 202 and 218, who relates that his body was then (buried) on the Vatican Hill, and that of St. Peter on the Ostian Road."

Father McCorry, another Roman author, examining this question, says: "The sixth witness is Caius—a Roman—whose words are peculiarly touching. He declares: 'I can point out to you the trophies of the Apostles Peter and Paul. For whether you direct your footsteps to the Vatican, or to the Ostian way, the trophies of those who founded the Roman Church present themselves to our view.'"

Baronius, Valesius and Fuerdant among Roman, and Bishop Pearson and Lardner among Protestant writers, appeal to the testimony of Caius. It would be astonishing, if we knew not the ways of some Roman controversialists, to learn that Caius does not insert the names of either Peter or Paul in his statement, as quoted by Eusebius.

We give the language of Caius in the version of Ellendorf, Roman Catholic professor: "I can show you the monuments (*Trophaen*) of the Apostles; for when you go out to the Vatican, or to the road to Ostia, you will find the same monuments of those who founded this Church" (Eusebius II. 25).

Ellendorf further proceeds: "If we suppose this to be authentic it proves nothing at all. The monuments (or trophies) may signify graves; but who says that these 'monuments of the Apostles' were the graves of Peter and Paul? Those men are called Apostles in the Holy Scriptures and by the Fathers, not only who were the Apostles specially, but likewise their pupils and followers. Thus Luke (Acts 14: 13) names Barnabas an Apostle; so Paul often calls Titus, Timothy, Silas, etc., his fellow Apostles; so Clemens of Rome is called by Clement of Alexandria, who was a contemporary of Caius, an Apostle (*Stromata* iv. 17). Among the Apostles, also, to whose graves Caius points, we may properly understand those of Paul and many of his companions who, with him, founded the Church at Rome, and who died there with him, or after him, in the faith. The addition, that they were the graves of those who founded the Church of Rome, necessarily points to the inter-

pretation; whilst it is a matter of fact, according to the Holy Scriptures, that the Church of Rome was founded by Paul and his disciples, but in no wise by Peter and his followers." (Bib. Sac. January 1859.)

Thus reasons this learned and candid Roman Catholic. Moreover, the existence of monuments or trophies to any Apostle is no evidence of the burial of that person in that particular city. Ancient writers tell us that it was customary to erect such memorials to the departed worthies in all the principal cities.

Thus Stephen had a trophy in Ancona; Peter at Constantinople, in the days of Eusebius; St. Lawrence at Ravenna; though far from the place of his martyrdom; and Ignatius at Antioch, though he suffered in Rome. The authorities on this point may be seen in Simon's "Mission and Martyrdom of Peter," p. 88.

Baronius, the Roman historian, writes: "The least fragment of the relics of any saint is equivalent to the entire of that saint's body" (*Index*); and, again (A. D. 55. par. 15): "Each city imagined itself possessed of the martyr's body, on account of the trophy or tomb erected in consequence of its efficacy."

The criticism of Bouzique, the French Jurist, is to this effect: "Evidently, he (Eusebius) makes the (passage of Caius) say more than the words involve. Eusebius, who never saw Rome, may in good faith have made a mistake here, misled by the legend which was then accounted veritable history. . . . The inscription on these monuments, without date and which are not mentioned by either Irenæus, or Justin, or Clement

of Rome, or any author of the first two centuries, proves nothing else than at the Epoch, when they were raised, the legend was accepted by the Romans" (Vol. I., 369).

Shepherd, in his "History of the Church of Rome," p. 532, well remarks: "The attempts to prove that St. Peter had been at Rome by quoting the inscription on the tombstones there, and Caius to confirm them, and Dionysius, of Corinth, to prove that Peter had been in Italy (all forgeries, I have no doubt), furnish a most conclusive argument against supremacy. The writer (it cannot be Eusebius) tells us he adduces these things that the history of Peter dying at Rome may be the more accredited.' Accredited? If the Roman theory be true the supremacy which was founded had been a constant fact before the eyes of the Church for the previous 300 years. . . . Objection, then, to believing that Peter had died at Rome, there could have been none. There might have been doubts A. D. 70; but A. D. 330, after an admitted authority of three centuries, there could have been none—that is, if the Roman story be true. But if the unbelievers be so numerous as to attract the notice of the historian, or, rather, if this is an insertion into the history of Eusebius, the supremacy, founded upon St. Peter having died at Rome, must be a fable."

Another difficulty remains to be considered in the argument founded on the words of Caius.

The spot where Peter's remains are stated to be buried, was in Nero's magnificent circus, surrounded by altars oracles, where no corpse—much less that of a malefactor—would have been allowed to be buried. Here was the

site of Pompey's theatre. The site is identified by the obelisk erected by Ptolemy Philadelphus at Alexandria, which was removed to Rome and placed in this circus.

Nardini, in his "Roma Antica," remarks somewhat ironically: "If the bodies of St. Peter and the martyrs were buried where St. Peter's Church now stands, it is strange that the circus could still remain there. Perhaps Nero, the inhuman author of the Christian massacres, was compassionate enough to destroy his circus in order to provide them a place of sepulture; yet the circus was certainly standing in the time of Pliny. Perhaps Nero permitted it to serve two ends at once—a circus for the Gentiles and a catecomb for the faithful."

Ellendorf takes the same view. He argues: "Whether these monuments signify signs of victory or graves; yet it is improbable that at the Vatican, near the tombs of the Scipios, that is, the way to Ostia or the public road, there were the tombs of the Apostles, and decorated with inscriptions, at a time when the persecutions raged, when the populace often destroyed Christian churches as soon as they discovered them, and left nothing uninjured which was holy to them; at a time when the Emperor and his officers commanded every one to blot out the Christian name."

We see how thoroughly the supposed evidence of Caius fails, in like manner with all other testimony which has been presented, to prove the improbable story that the Apostle Peter left Babylon in Chaldea, with its numerous Hebrew population, to wander to far Rome in the West, to take part with Paul and his numerous coadjutors, in

the Church founded and superintended by the Apostle to the Gentiles.

We close our examination of this branch of the argument with the decisive words of the *North British Review*, November 1848, p. 33:

"The Neronian persecution at its first outbreak was of a most overwhelming character, and the assumption of any Christian having been permitted to witness the sufferings of his fellow believers, much less to pay the last honors to their earthly remains without being made to share their fate is wholly inadmissible.

"What became of the mutilated bodies and scattered ashes of the innocent victims to a national calamity and a tyrant's recklessness, God only knows, and no Christian probably ever knew; and as the principal scene of their sufferings was the very locality named by Caius (Tacitus, loc. cit), it appears to us scarcely to admit of a doubt but that all the Roman presbyter meant to say when he wrote the words quoted, and used the word 'Apostle,' in its more extended sense, was, whether you turn to the Vatican or to the Via Ostia, the above presents but one scene of suffering; every spot reminds you of a Christian dying for his faith; every stone is a trophy of the martyrdom of those who constituted the earliest Church."

THE NEWARK, N. J., DAILY "ADVERTISER," September 27, 1890, has a long and able review of Rev. Mason Gallagher's new book, "The True Historical Episcopate," which was noticed in the last issue of THE CONVERTED CATHOLIC. We hope the book will have a large sale and be widely read. Price \$1.00.

TAMMANY HALL.

The effort to dislodge Tammany Hall from the control of the city government meets with the approval of every good citizen of New York. Rev. Dr. Howard Crosby has taken a leading part in this movement. In an address before the New York School of Pedagogy, October 11, he said:

"I say, without hesitancy and without any bias as a partisan, that the root of all the iniquity in our local politics is Tammany Hall. When we have a Mayor in New York City who will give \$10,000 to the little girl baby of the man who it is well known put him in office, and when we have a District Attorney who will invite our indicted boodle Aldermen to come from their enforced exile in Canada and live peacefully here where their crimes were committed, then we have public officers who are a disgrace to the city and a menace to the well-being of ourselves and properties. . . I speak with earnestness because I am a New Yorker, born and bred. I speak with earnestness because I want you, my fellow New Yorkers, to do the right and not the wrong, to show enough local pride to stamp out the power of Tammany Hall which disgraces our city, and the continuance of which means a reign of vice and corruption, such as will be a menace to your own safety and to the safety of your wives and daughters."

As Rev. Joseph Hartwell shows in his admirable pamphlet "Romanism and Politics; Tammany Hall the Stronghold of Rome," the great mass of the voters who support Tammany Hall can be set down as good Roman Catholics. Rome rules New York, and it is useless for the Municipal League or any other organization to ignore that fact.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

FOURTH SERIES.

LETTER XXXV.

NEW YORK, November, 1890.

SIR:—A few weeks since a Christian merchant of this city wrote me as follows: "DEAR BROTHER O'CONNOR:—In my reading yesterday I came across the following from Mr. Wesley's journal of February 8, 1759. He writes: 'Poor Mr. Gondichean called upon me, formerly a Romish priest, now ready to perish for want of bread, though of an unblemished character. Can any one wonder that we have not many conversions from the Church of Rome.' This was written 130 years ago and we find almost the same state of things still existing. No provision is made by Protestants for the help of those priests who leave the Roman communion for a purer faith, It seems to be a reproach to evangelical Christians.

WILLIAM GIBBON."

The same hour in which I received this letter an Italian priest called to see me. His was an old story; he wanted to leave the Roman Church for a purer faith, but he did not know what steps to take. I bade him welcome and listened to his story. He had been officiating at St. Joachim's Italian Catholic Church in Roosevelt street, this city, until he came to see me. Like the priest who called on John Wesley, this one was of unblemished character and in danger of perishing for want of bread. The desire of his soul was to get away from the Church of Rome and the priesthood. He was weary of it almost unto death. In the course of conversation I learned he had not known what happiness was for many years, but he held on to the Roman Church because he did not know what else to do. He had been a Capuchin Friar and a parish priest and had labored in different countries, with some success as appears by the letters he produced. As the general public may be interested as well in the form of these letters as in the testimony they bear regarding this poor priest, I select from the documents he showed me the following:

FACULTIES GRANTED TO REV. FATHER NICOLAS BY THE BISHOP OF PORT OF SPAIN.

Conceduntur Reverendo P. Nicolas, Parocho apud insulam Trinitatis, die primo Maii, 1886, Facultates sequentes exercendæ ad nostrum beneplacitum.

1. Administrandi Sacramentum Pœnitentiæ, in tota nostra Diœcesi, exceptis monialibus vel puellis in Monasteriis aut Conservatoriis degentibus.

2. Absolvendi ab Hæresi, et Apostasia a fide, et a Schismate, et ab omnibus [omnibus?] casibus Sedi Apostolicæ reservatis, etiam in Bulla Cœna contentis. Sciant sacerdotes ex Decreto S. officii diei 27 Junii 1866, summo Pontifici reservatos esse duos casus in Bulla Benedicti XIV descriptos, scil, falsam denuntiationem confessarii tanquam sollicitantis, et sacramentalem absolutionem datam complici in peccato contra sextum. Præter hanc reservationem, Bulla sacramentum Pœnitentiæ præcipit Episcopis ut procedant contra cos qui sollicitationis rei fuerint ad formam Bullæ Gregorii XV, et declarat nullam absolutionem complici a Confessario datam.

Notandum insuper nullum Confessarium habere facultatem absolvendi pœnitentem adscriptum Societati secretæ, nisi eam deserat.

3. Dispensandi cum Clericis in irregularitate quam incurrerint ex delicto occulto, excepto homicidio voluntario.

4. Dispensandi ex rationabili causa, et commutandi vota simplicia in alia pia opera, exceptis votis Castitatis et Religionis.

5. Restituendi jus petendi debitum conjugale quando ex aliqua causa amissum fuerit.

6. Benedicendi paramenta, et quicquid ad usum altaris pertinet, ubi non intervenit sacra unctio, pro Ecclesia sua Parochiali.

7. Concedendi Indulgentiam plenariam primo conversis ab Hæresi, et fidelibus quibuscumque in articulo mortis, saltem contritis, si confiteri non possint.

8. Dispensandi, quando expedire videbitur, cum Parochianis suis, super esu carnum, ovorum et lacticiniorum, tempore jejuniorum et præsertim Quadragesimæ: simplices Confessarii ad Parochum suos pœnites ob dispensationem remittant.

9. Tenendi et legendi libros prohibitos, exceptis operibus de obscœnis et contra Religionem ex professo tractantibus.

10. Recitandi Rosarium vel alias preces, si breviarium secum deferre non possint, vel divinum officium, ob aliquod legitimum et verum impedimentum, recitare omnino non valeant.

11. Recitandi quotidie privatim matutinum cum laudibus diei sequentis statim elapsis duabus horis post meridiem.

Datum apud Port: Hispan. Insula SSmæ Trinitatis, die 29 Aprilii 1886.

PERMISSION TO LEAVE THE FRANCISCAN ORDER.

Fr. Archangelus a Muro ordinis minorum Sancti Francisci Capuccinorum Lucaniæ et Salernitanæ provinciæ, ad nutum S. Sedis, Vicarius Provincialis.

Dilecto Nobis in Christo Fi. Francisco a Caletro Sacerdoti ejusdem Ordinis ac Provinciæ salutem in Domino.

Cum ob temporum currentum vicissitudines, seu peculiaries quoad religiosas Familias civiles sanctiones, tuam extra claustrum vitam degere debeas; ideo pro tranquillitate conscientie Paternitatis tuæ, ad rem tristissimam, aliquid opportunius providere atque tibi iniungere necessario duximus. Illud imprimis sciendum, Excelmum ac Revmum Ordinarium diœcesanum organis te quamprimum adire oportere, ut interim sub sua ditione et pastorali sollicitudine, uti ab Apostolica Sede nuper sancitum est, pro sua benignitate te recipere non dedignetur. Eapropter ipsimet Ordinario te nulla ecclesiastica censura, nulloque canonico impedimento irretitum esse testamur. Exinde ne te prætereat religiosum esse, et adhuc sub obedientia Superiorum Ordinis, sive in habitu proprii Instituti, sive Presbyteri sæcularis, prout a circumstantiis propitiis, vel adversis tibi datum fuerit. Hinc enixe et peramanter exortamur in Christo Jesu, ut sacri opus ministerii tui, cum integritate vite morumque suavitate rite et sancte perficere cures. In quorum omnium fidem etc.

Datum Romæ Idibus Maii 1868.

FR. ARCHANGELUS.

FR. DOMINICUS, a Moliterno a Secretis.

COMMENDATORY LETTER FROM THE BISHOP OF PORT OF SPAIN.

Tibi dilecto nobis in Christo Herberto de Nicola grati animi nostri signa indubia ostendere volentes, omnibus ubique, ad quos te pervenire contigerit per præsentes testamur et notum facimus, te esse sacerdotem ordinis Sancti Francisci, missæ sacrificium publice celebrare et ex Diœcesi Portus Hispaniæ te abire nulla ecclesiastica censura, neque alio canonico impedimento aut pæna quod sciamus irretitum; quare omnibus in Christo PP. illustrissimis et reverendissimis Episcopis cæterisque Ecclesiarum Ministris et officialibus ad quos declinabis quantum in Domino possumus, te pro commendato damus, rogantes eos ut ad sacra facienda personam tuam recipiant, missamque et alia divina officia celebrare permittant, et in cæteris tueantur.

Datum Portu Hispaniæ die 18 Junii anni 1889.

FR. M. DOMINIQUE, S. O. P. Vic. Gen.

Celebret ad quindecim dies.

THOMAS S. PRESTON, V. G.

Neo Eboraci, die 13 Junii 1890.

Ad mensam, 18 Junii 1890.

The first document is similar to the "Faculties" granted to every Roman Catholic priest at his ordination or admission to a diocese. A summary of its contents in English will suffice:

The following faculties, to be exercised at the good pleasure of the Bishop of Port of Spain, are granted to Rev. Fr. Nicolas, parish priest in the Island of Trinidad, May 1, 1886.

1. To administer the sacrament of Penance throughout the diocese, except to nuns or girls in convents.

3. To absolve from heresy, apostasy and schism, and from all cases reserved to the Holy See, even those contained in the Bull *In Cæna Domini*. Priests should know that by decree of the Holy Office dated June 27, 1866, two cases described in the bull of Benedict XIV. are reserved to the Supreme Pontiff, namely, false denunciation of a confessor as soliciting, and sacramental absolution granted to an accomplice. No absolution can be granted by a confessor to an accomplice. It must be noted also that absolution cannot be granted to a member of a secret society unless he abandons it.

3. Dispensing priests from irregularities, except voluntary homicide.

4. Dispensing from simple vows, except vows of chastity and religion.

5. [This "Faculty" cannot be translated into English.]

6. Blessing altar vestments, etc.

7. Granting plenary indulgence to converts from heresy and at the hour of death.

8. Dispensing from fast days, especially in Lent.

9. Reading prohibited books, except those that are obscene and against religion

10 and 11. Reciting the rosary or other prayers instead of the breviary.

Given at the Port of Spain in the Island of Trinidad, April 29, 1886.

The other document sets forth that Father Nicolas is permitted to leave the Franciscan Order to which he belonged at Rome, and become a secular priest.

And finally, Cardinal, he brought me another document of recent date from

the Bishop of Port of Spain commending him highly, and countersigned by Vicar General Preston, of this city, June 18, 1890, admitting him to the privileges of the other priests of New York. A few months with the Italian priests in Roosevelt street satisfied him that he could no longer be happy in the priesthood. And now he desired to learn the way of salvation that has made Protestant Christians the children of God. During the last ten years many other priests have come to me out of your Church, weary in soul and sick at heart because they could not continue in the false position that every conscientious man who is not the slave of superstition finds himself while officiating as a priest of the Roman Catholic Church. A remarkable similarity runs through all their histories. They may be different in race and mental endowments, but in spiritual experiences they are wonderfully alike. It is not necessary to enter into details. Suffice it to say that at their ordination they believed certain spiritual gifts had been bestowed upon them, and the "faculties" they received from the bishops gave them the opportunity to use those gifts or powers. Alas! they soon discovered the deception that had been practised upon them. Neither popes nor bishops had power to give them "faculties" to bring God down from above, as in the mass, or to reconcile the sinner to God, as in confession and absolution. From the days of the Reformers to the present time, indeed all through the history of the Church, the priests who could not believe the doctrines of the Roman Church that are contrary to reason and Scripture have had to bear more than the average portion of human misery before they arrived at the haven of rest in the knowledge of the truth. Poor Father Nicolas is no exception to the general rule. But he is buoyed up with the hope that as he has now renounced the Roman Church the peace of God will come upon him, even though he should suffer the loss of all things that are dear to the heart of man. That the Lord might bless him and that many other priests may follow his example is the prayer of

Yours truly,

JAMES A. O'CONNOR.

CHRIST'S MISSION.

Last month ten names were received for the list of 250 that will give \$100, to be paid at one time, or at the rate of \$25 a year for four years. That brings the number of promised subscribers up to forty. Some have paid the whole amount, and others sent the first installment of \$25. All can contribute in the way that best suits them. When a sufficient sum is received to make a good first payment on a Mission building the Reformed Catholic work will be concentrated there.

THE PUBLIC SCHOOLS AND THEIR ENEMIES.

THE FINE LECTURE OF FATHER MCGLYNN, "The Public Schools and their Enemies," has been published in neat tract form of 32 pages, with Father McGlynn's picture on the title page. It ought to have a wide circulation. 25 copies will be sent for 50 cents, and 100 copies for \$1.00.

...

PLEASE RENEW YOUR SUBSCRIPTION for THE CONVERTED CATHOLIC for 1891, and try to send one new subscriber.